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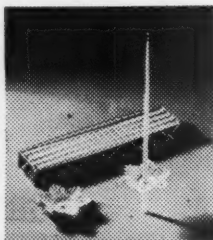
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# America

*National Catholic Weekly Review*

Vol. XCVII No. 1 Whole Number 2499

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# Correspondence

## Newsmen in China

EDITOR: In reference to Peter Beach's article "Secretary Dulles, China and the Press" (AM. 3/2), I am compelled to say that his stand in support of Secretary Dulles is a shallow one. . . .

Basic infantry tactics demand that scouts be sent into enemy territory so that the enemy may be observed in his own bailiwick. What better scouts could we have than American newsmen . . . ?

DONALD W. RUNDE

Detroit, Mich.

## The Record at Andau

EDITOR: Your editorial "Hungarian Refugee Work Blackened" (3/9) is one of great interest to us; for, as you know, we have been as deep in the refugee problem as any single organization in the country, or in the world for that matter. The editorial is particularly interesting in view of the fact that Msgr. Edward E. Swanstrom, Rev. Fabian Flynn, C.P., and myself have just returned from a cross-country series of meetings on behalf of the 1957 Catholic Bishops' Relief Fund Appeal. . . . Father Flynn has been in Austria or Hungary for the past 10½ years. He was expelled from Hungary in 1948 at the same time Cardinal Mindszenty was.

I had been told previously about James A. Michener's *The Bridge at Andau*. He was in Rome on his way back to the United States when he decided he would go to Vienna and have a look-see at the Hungarian situation. As I understand it, he sent out cards to various Hungarian refugees asking that they come to his quarters for some beer and a bite to eat. It was at this time that he conducted his interviews. I am sure he has done as good a reporting job as was possible under the circumstances. . . .

Mr. Michener should have talked with Fr. Flynn for many reasons—one being the fact that he is field director for Catholic Relief Services in that area and directed the emigration of the greatest number of Hungarian refugees. Michener would have found out that the "extraordinary requirements" were not any that would make voluntary religious groups the "laughing stock of Vienna."

Fr. Flynn and other men like him working on behalf of other religious groups are experienced in the handling of refugees,

having performed this work among the displaced persons, as well as among the refugees allowed in under the Refugee Relief Act of 1953, and now those under the President's Emergency Program for Hungarian Refugee Relief.

The sole desire of men like Fr. Flynn and Msgr. Swanstrom, executive director of Catholic Relief Services, is that suitable and worth-while refugees go to the countries anxious to have them.

It seems to me that this is a matter that must be straightened out in all fairness to those who have given so much of their time, their hearts and souls to doing the best job they can.

WILLIAM P. MALONEY

Public Relations Director

Catholic Relief Services—NCWC  
New York, N. Y.

## Clarification

EDITOR: In the Correspondence section of AMERICA, issue of March 16, John Delaney, editor of Image Books, takes understandable exception to some opinions attributed to me in Father Gardiner's "Picture of Catholic Publishing" (AM. 2/16). I regret that I must say "opinions attributed to me" because the article omitted that part of my original statement which made my position quite different from what Mr. Delaney, and presumably Fr. Gardiner, took it to be. My original statement was this:

As to the pocket-books, we realize that the Image Series is doing well. But we think there is only room for one Catholic pocket-book series. We would also like to draw the public's attention to the fact that (especially in the case of Catholic nonfiction that tends to sell well through the years) the sale to a pocket-book publisher would be an enormous sacrifice to the author. The royalties are so much lower, and the sale of the hard-bound edition is naturally hurt by the appearance of a cheap pocket-book edition.

The article omitted the qualifying comment within the parentheses and thereby seriously shifted the meaning of my remarks. As edited, my statement understandably drew Mr. Delaney's rejoinder. As originally given, it is quite close to Mr. Delaney's own position as he stated it in his letter of March 16.

May I take this occasion to correct two other statements attributed to me in Fr. Gardiner's article. It is stated that "expe-

rience with Catholic juveniles has proved disappointing to Sheed & Ward." It has not, nor did I say so in my original statement. I said: "There has been a growth in the sales of our juvenile department"; to be specific, a growth of 50 per cent over the fall of 1955.

Nor did I say that "Catholic libraries do not absorb them in sufficient quantities"; I said they *cannot* absorb them—for obvious reasons.

May I, in closing, express my appreciation for Fr. Gardiner's generally helpful "Picture of Catholic Publishing" and my complete agreement with Mr. Delaney that we publishers "should encourage everybody competent to do all in his power to fill the need for good Catholic books."

LOUISE H. WYNHAUSEN

Vice President

Sheed & Ward, Inc.

New York, N. Y.

## Dash of Bitters

EDITOR: May I offer brief comment on two items in your March 16 issue?

1. Re the showing of *Bitter Rice* on TV (p. 662). My wife and I stayed up past our normal bedtime out of curiosity to see what the to-do was about. After 30 minutes, the sheer boredom of a dull, uninteresting picture . . . drove us to bed.

2. Re "Truman as Labor Prophet" (pp. 674-5). I would dispute the statement that the general public is no longer as anti-union as formerly. What with the unending demands for more pay and benefits, and the complete ignoring of the public welfare in strikes affecting deliveries of such essentials as oil, milk, coal and food, I feel that public sentiment is rising against unions as never before.

I do not approve governmental intervention where it can be avoided. But who else is powerful enough to protect the general public against the frightening powers of many present-day unions?

EDWARD CALDICOTT

Hempstead, N. Y.

## Catholics and Protestants

EDITOR: I have just had a bit of luck—picked up the March 2 AMERICA from a magazine rack. I hated to pass on my copy with that wonderfully informative article, "Catholic and Protestant on the Continent," by Erik von Kuehnelt-Leddihn. It describes an attitude so different what we know here—so encouraging for the future. His analysis of the American situation is very enlightening. I pray that we may reach an approximation of the European maturity. . . .

RUTH H. ENO

Buffalo, N. Y.

# Current Comment

## The U. S. and the Baghdad Pact

The U. S. approach to the Baghdad Pact has been most wary. Though we urged the formation of the alliance in 1955, it was not until one year later that we consented to sit in on the consultations of its economic committee. Finally at Bermuda on March 22, during his talks with British Prime Minister Macmillan, President Eisenhower announced that we were now prepared to join the pact's military committee and engage in joint planning with the other members—Britain, Iran, Iraq, Turkey and Pakistan.

The move constitutes the first major implementation of the Eisenhower Doctrine, which pledges our assistance to any Middle East nations willing to take steps to resist Communist aggression in the area. It marks progress in another sense, too. Up to the present we have stood aloof from the alliance, most probably for fear of alienating the neutralist nations of the Middle East which have opposed it. By increasing our participation, we have, in effect, served notice on Egypt, Syria and Jordan.

The pact is not, of course, directed against these neutralists. Nevertheless our support is part and parcel of quiet American moves to build up the so-called northern tier nations in preference to Egypt and Syria, if these latter continue to refuse to play ball. Psychologically it is a warning to President Nasser that he may one day wake up and find himself isolated in the Middle East.

## Do Poles Want U. S. Aid?

As we write, Washington is still trying to make up its mind on aid to Poland. Technical and legislative difficulties there are in plenty. But the question of principle is the real problem. How can the United States help the people of Poland without at the same time strengthening its Communist tyrants?

The problem presents an unusual pattern. Aid to Tito in Yugoslavia is criticized on the ground that it discourages the resistance forces and seems a pact of peace with a Communist regime. But, in the case of Poland, reports from inside that country and from Polish anti-Communists abroad sound a different note. These express the view that such aid, even though it will strengthen the Red Gomulka regime, will none the less stimulate the power of resistance.

The opinion of Zbigniew Ossowski, member of the pre-war Christian Labor party is characteristic. Writing in the March *Christian Democratic Review*, he argues that whatever strengthens Gomulka will strengthen the patriotic trend in the nation. This, in turn, is bound to push the whole regime along a democratic path.

Much depends upon how the Polish people themselves will regard American assistance. That is the key question, the answer to which our Government must determine very exactly. It will be a boost for freedom if our aid is interpreted throughout Poland as an expression of American admiration for the nation's struggle to emancipate itself from Russian, and therefore Communist, control.

## Immoral Advertising in Rome

In his traditional audience to Rome's Lenten preachers on March 3, Pope Pius XII took the occasion to raise his voice in protest against lurid and suggestive film advertising in the Holy City, as well as against "pornographic reviews exposed in bookstalls, immoral films and television shows." Since the Pope's strong words have been interpreted, notably in the French press, as a call for "censorship," the Italian laws relevant to the situation need to be recalled.

Before 1956, prior police authorization was necessary for the display of writings or posters. This restriction was abolished on June 15 of that year;

full liberty of display, without any "pre-censorship," was granted. But still on the books is the press law of Feb. 8, 1948, which authorizes the public prosecutor to seize, upon denunciation, any publications or display matter which he judges to be in violation of the common good or "general feeling."

Further, by the concordat between the Holy See and Italy (the Lateran pacts of 1929), the Government, "in consideration of the sacred character of the Eternal City," guarantees "to impede in Rome anything that may be contrary to that character."

When the Pope, therefore, urged Lenten preachers "to awaken public opinion to energetic reaction" against the lewd advertising and the pornographic literature, "thus showing what is really the true 'general feeling' and forcing the competent authorities to take appropriate necessary measures," he was urging action under current Italian law. To interpret his words as a demand for extra-legal censorship is to misread the Holy Father's words.

## Religion in the Suburbs

Sharp questions were asked and sound answers given on the topic of religion and modern life at a recent two-day General Assembly of the Synagogue Council of America, Meeting at New York's Columbia University to explore "the current Jewish religious revival," the assembled scholars discussed the rise of a new "matriarchate" in the booming suburbs and reflected on the "lost art" of worship among Jewish suburbanites.

Will Herberg, author and professor, analyzed the strange paradox of what he called "more religiousness and less religion" among today's Jews. He explained:

The authentic Jew is in this world, but never quite of it, never fully adjusted or conformed to the world in which he lives. Out of this tension of unadjustedness the dynamic of Jewish existence is engendered. . . .

It is the historical vocation of the Jew, he said, to give the world no rest so long as the world has no God. Mr. Herberg insists that the Jew does not confront these problems alone. The Protestant and the Catholic, he said, stand at his side. (Continued on p. 4)



## —Indonesia's Hour of Crisis—

Will communism succeed in exploiting nationalism and democratic inexperience in Southeast Asia? This is the burning issue in a region which has become a battleground for two opposing ideologies—communism and Western democracy. The struggle has already caused several crises. It will continue to cause more. Indonesia is in the midst of one right now.

### BACKGROUND

While the struggle for Indonesian independence was going on in 1949, the nation was a compact unity. This is not true today. Though economic development now demands a united effort just as much as did the fight for independence, partisan politics has been allowed to take precedence over the well-being of the nation. Growing dissatisfaction has given rise to regionalism in a nation as vast and variegated as the Philippines, Vietnam, Thailand, Burma and Ceylon combined.

With the increasing trend toward fragmentation, the Communists succeeded in polling 25 per cent of the votes in the 1955 general elections. It was then that President Sukarno, hoping to ensure a united national effort, first sought to form an all-party Cabinet. At that time, oddly enough, the Communists, conscious of the opposition of the religious parties, refused to join.

The Cabinet finally chosen was composed of members of the Nationalist and Masjumi parties, which were in bitter opposition. And so the first Cabinet of the first elected Parliament was a failure. All agreed that the situation demanded radical measures. But no one had a solution.

### SUKARNO'S WAY OUT

At this point Sukarno again put forward his idea of an all-party Cabinet. He called on all parties, irrespective of background and ideology, to support national unity. This meant that three of the major ministries would fall to the Communists.

Alongside Parliament, Sukarno also wanted a National Council representing Indonesian society. This body was to advise the Cabinet. Sukarno, never happy in his self-described role of "constitutional rubber stamp," proposed that he head this Council.

The Indonesian Communists fully approved Sukarno's plan and demonstrated their approval by mass meetings and by painting slogans on walls and buildings. Their activities created tension, but the disturbances acted as a warning to the nation. It soon became clear that outside the Nationalist party and the Communists themselves, Sukarno's proposals found no support. The Muslim parties,

FR. HAARSELHORST, is AMERICA'S corresponding editor in Jakarta, Indonesia.

the Catholics and, to a lesser degree, the Protestants and the moderate Socialists informed the President that bringing the Communist party into the Government would only make the situation worse. They expressed the hope that the President would not use his power to force a solution unacceptable to the greater part of the nation.

Why is Sukarno so determined to bring the Communists into the Government? Is he inspired by the ideals of communism? He openly declares he does not want to steer Indonesia toward communism. To understand him one must also understand his background. His outlook on life and economics has developed along the lines of Marxist socialism. He is convinced, for example, that freedom of speech can be a dangerous thing unless there is freedom from want.

One thing impresses Asian leaders who, like Sukarno, visit the Soviet Union and the Chinese People's Republic. It is the apparent unity of these countries and the effect of that apparent unity on economic, agrarian and industrial development. Asians may not want regimes like those of these countries, but they do want something resembling that united effort.

### WHAT ABOUT HATTA?

Mohammed Hatta, who fought for independence alongside Sukarno, had kept silence from the day he resigned his Vice Presidency over the Communist issue. After other political leaders had voiced their opinions to Sukarno, he broke his silence in a lengthy statement to the press. Praising Sukarno for his idealistic vision, he pointed out the practical difficulties inherent in the President's plan. Chief among these was the fact that the religious groups would never agree to serve in a Cabinet with Communists. In a quiet but convincing manner, he explained that Sukarno's way would not work. It would not solve the difficulties within the army nor stop the drift toward regionalism. It would only give the Communists a voice.

The army maintains that only a restoration of the Sukarno-Hatta unity will solve its problems. The islands outside Java would like to see Hatta brought back into the Government, for they see in him a power which would keep in check Java's tendency to dominate them.

Whatever the outcome (a new Cabinet without Communists is the likely prospect), the crisis should prove to political leaders that their first duty is to serve the nation. The country needs a non-party Cabinet with the best men at the helm. Only a united front of dedicated leaders working together to build up the nation in a positive way will frustrate Communist efforts to seize control in Indonesia.

J. HAARSELHORST

Speaking for Catholics, we would judge that Mr. Herberg has scored a valid point. There is danger of our "over-adjusting" to the world around us. And that risk is perhaps greatest of all in that land of conformity, the suburbs, to which so many young Catholics are flocking these days.

## ... and on the Campus

An important bit of evidence, one that leads us to think religion may yet win out over mere religiousness in America, came in recently by way of a 39-page report issued by an eight-man student committee of the Harvard University Student Council.

In 1954 the Harvard student group began a survey of religious attitudes on the campus. This study, now completed, shows that "a large proportion of students want something they call religion in their philosophies of life." Their interest in religion, moreover, is "intellectual rather than emotional."

The Harvard report urges university officials to provide reasonably thorough and systematic religion courses suited to undergraduates. It should also be possible for students to major in religion, as they do now in history, literature or science.

These stirrings in the Harvard Yard are most significant. It seems as though John Harvard's college, founded for the education of the Protestant ministry, is finding its way back to its origins after a long rendezvous with gods unknown to its first president.

## Concordat Verdict

A legal decision of great importance for the Church has at long last been handed down in Germany. On March 26, at Karlsruhe, the Constitutional Court of the Federal Republic upheld the validity of the Vatican concordat. This is the agreement—a convention, in the parlance of international law—which the Holy See concluded in 1933 with Germany.

The high court's decision thus ends years of uncertainty, during which many questions remained unsolved pending judicial determination. The outcome is generally satisfactory. Yet, on one crucial point, the court's decision was a

great disappointment for German Catholics. The Karlsruhe body declared that the educational guarantees of the concordat are not enforceable in the individual *Länder* or States.

According to the court, the constitutional structure of the present republic leaves the *Länder* immune from Federal compulsion in matters—education, for example—which the basic charter reserves to them.

Since several *Länder*, such as Lower Saxony, can now proceed with plans to abolish state-supported religious schools, this means that German Catholics in those regions must face up to a challenging problem of religious instruction.

## Emphasis on Parenthood

In our review (p. 20) this week of the papers read at the 1956 National Catholic Conference on Family Life, our reviewer points out that many of the chapters are "original contributions to our thinking on Christian marriage."

The same fresh approach marked the sessions of the 1957 annual Family Life Conference held the week of March 18 at Milwaukee. It studied, among many other topics, the role of parents in preparing young men for military service, in providing an atmosphere at home conducive to an appreciation of cultural values, and in manifesting interest in and sympathy for the children's school and social life.

The conference was committed throughout to a positive approach. Far from merely bewailing the ills that beset the modern family, speaker after speaker stressed constructive attitudes and tactics by which a truly Christian concept of marriage can be captured and set to work.

To specify but one striking comment, Msgr. Irving A. De Blanc, director of the Family Life Bureau, NCWC, told the conference bluntly that "if the Christian concept of marriage is to be saved," parents must take positive action on the problem of teen-age "going steady." "Unless there is a reasonable chance for marriage within two years," he said, "going steady is pagan." It is sometimes thought of as a "marriage in miniature," he stated, but it cannot be a Christian preparation for marriage.

The proceedings of this year's meeting will be published in book form—

and without a long delay, we hope. Catholic parents could do no better than to make its positive philosophy their handbook for very serious meditation.

## T. Williams Descending

Theatregoers in New York witnessed on March 21 the opening of Tennessee Williams' latest play, *Orpheus Descending*. Critical reaction was mixed, though one would never know it from excerpts misleadingly quoted in the ads. In his New York *Herald Tribune* review (March 22), for instance, Walter Kerr said the play was disappointing because at its heart there is "an essential artifice." Selective quotation makes Mr. Kerr do nothing but praise the play, especially for its "quick little human inflections that ring utterly true."

There is something about Mr. Williams' work which cannot ring utterly true. He himself has stated in a *Herald Tribune* interview for March 3: "I have a distinct moral attitude . . . toward good and evil in life and people. . . . The moral contribution of my plays is that they expose what I consider to be untrue." The same day, Philadelphians were given an explanation, in both press and TV interviews, of what Mr. Williams considers untrue:

I don't believe in "original sin." I don't believe in "guilt." I don't believe in villains and heroes—only in right and wrong ways that individuals have taken, not by choice, but by necessity or by still-uncomprehended influences in themselves, their circumstances and their antecedents.

If Mr. Williams actually does not believe in moral responsibility—and his plays seem to show he doesn't—he has doomed himself to become a dramatist descending.

## Gilding the Coffin-Nails

In a slashing article, "The Filter-Tip Cigarette Hoax," in the Feb. 25 *New Leader*, Roy Norr bluntly implied that there is plain dishonesty in the claims that filters filter out everything but the pleasure. Beyond that, however, he raised a question that demands serious consideration by Federal and State public-health agencies. What legal (and

moral) right does any industry or company have to advertise for general consumption a product that has been declared by competent authorities to be beyond reasonable doubt a menace to health?

Precisely such a declaration was made March 23 in the report of a Study Group on Smoking and Health, organized by the American Cancer Society,

the American Heart Association and the Cancer and Heart Institutes of the National Institutes of Health. The report states: "The sum total of scientific evidence establishes beyond a reasonable doubt that cigarette smoking is a causative factor in the rapidly increasing incidence" of lung cancer. In nonsmokers the risk is one in 275; in smokers (of two packs a day) it is one in ten.

Sixteen independent studies in five countries corroborate this conclusion. As the weight of evidence grows, one would expect cigarette ads to leaven their dithyrambs with some words of caution. People, we suppose, will continue to smoke coffin-nails. But there is no reason why the ad-boys should be allowed to keep on trying to make us think they're gold.

## Democratic Architecture

There are plenty of ways to build an abbey church, but one of the most original is that adopted by Abbot Baldwin of St. John's Benedictine Abbey, Collegeville, Minn. Since a Benedictine monastery is a family, the Abbot decided to make the selection of the plans for the new St. John's Abbey Church very much of a family affair. The architect, Marcel Breuer—Hungarian-born pupil of Germany's famous Bauhaus architectural school—was invited to sit and confer frequently with the monastery community. In this way he could discuss at length with them each step in the project.

Guest speakers and visitors at a special St. John's University convocation on March 21 were invited by Abbot Baldwin to view the latest model of the already famous proposed Abbey Church, after they had taken part in the evening's exercises—a panel discussion between the Rev. Joseph B. Gremillion, pastor of St. Joseph's Church, Shreveport, La., and author of *The Journal of a Southern Pastor* (Fides, 1956); Lloyd Davis, director of the Chicago Catholic Interracial Council, and myself to represent there the AMERICA staff. The abbot remarked that details of the plans had already been revised several times as a result of these domestic discussions. What he now exhibited was the fruit of this long incubation.

### MODERN STYLE

The significant feature in this experiment in "architectural democracy," as the abbot termed it, was its relation to the controversial character of the architecture itself. Mr. Breuer, chosen from a panel of leading architects of international standing whom the monastery's building committee had consulted, plans a building in completely modern, functional style. The style chosen corresponds wholeheartedly with desires expressed in the abbot's own letter of invitation to these twelve architects. He wrote:

The Benedictine tradition at its best challenges us to think boldly and to cast our ideas in forms which will be valid for centuries to

FR. LAFARGE is an associate editor of AMERICA.

come, shaping them with all the genius of present-day materials and techniques. We feel that the modern architect with his orientation toward functionalism and honest use of materials is uniquely qualified to produce a Catholic work. In our position it would be deplorable to build anything less.

Yes, the abbot said frankly in reply to queries, there were, and still are, some of his own community "violently opposed" to the present plans. Nevertheless, the opposition has remained in the minority, and objectors to one feature after another have been won over as Mr. Breuer has had the opportunity to explain his mind. The fact of the architect's explanation; the fact that an architect can give a clear and logical account of his reasons for choice of shape, proportion, materials, omissions and emphases, was, as the Abbot remarked, itself a profound cultural education.

To many sharp critics of these or similar departures from familiar conventions, it has been a revelation to learn that new symbols—or, indeed, very ancient symbols revived—may be as valid as those to which we are most accustomed. Bells, for instance, can be just as symbolically and "ecclesiastically" hung in a pierced stone "banner" confronting the north end of the church, as in the conventional round tower. (After all, we don't blame the mission churches of our own Southwest for their freedom in the way they hung their bells.) And is monastic recollection impaired by clear-glass west windows opening on a garden.

Even though still but plans, the new St. John's Abbey Church has been widely discussed in various publications: *Architectural Forum*, July, 1954; *Catholic Digest*, November, 1954; *Jubilee*, July, 1954; *Liturgical Arts*, February, 1954; *Time*, April, 1954; and in Dom Coleman J. Barry's monumental *Worship and Work* (St. John's Abbey, 1956). It forms the second in the Abbey's hundred-year plan of nineteen new buildings. Controversy about it will doubtless blow around for a good while, but it is a fair bet that eventually its deep meaning will overcome its apparent strangeness.

JOHN LAFARGE



# Washington Front

## Who Succeeds a Disabled President?

Since the President's heart attack, there has been much talk by Congress, newsmen, and the President himself, about the necessity of making clear the constitutional provision for succession to the Presidency in an emergency. The relevant passage is here quoted entire (Art. 2, Sect. 1, 6):

In case of the removal of the President from office, or of his death, resignation, or inability to discharge the powers and duties of the said office, the same shall devolve on the Vice President, and the Congress may by law provide for the case of removal, death, resignation or inability, both of the President and Vice President, declaring what officer shall then act as President, and such officer shall act accordingly, until the disability be removed, or a President shall be elected.

In all the thousands of words I have read on this question, I have failed to find any serious discussion of the syntax of this passage, and especially of the key phrases "the same" and "shall devolve." It is known that the writers of the Constitution—Madison, Wilson, Jay, Hamilton, Franklin—were meticulous grammarians, and exact users of syntax. So, writing as a mere political scientist, and not as journalist, or as representing this Review, I raise a few questions.

What does "the same" mean? Does it refer to the "powers and duties," or to the "office" itself? A relative word (who, whom, whose) or phrase (the same, the like, etc.) properly has as its antecedent the nearest noun or pronoun; the antecedent is in this case "the office," not merely "the powers and duties" of it, as interested parties are now claiming. It is the *office* that "devolves" automatically on the Vice President.

And what does "devolve" mean? Webster, and I think all authorities, list it as both transitive and intransitive. The transitive senses are almost obsolete, as "to roll something down." The intransitive, as used in the Constitution, means "to pass by transmission or succession." The Constitution has already transmitted the office itself to the Vice President, in case of inability; succession would come by death or resignation, also automatically.

So why all the fuss about who will proclaim the "inability"? By a calculated leak, as usual to James Reston of the *New York Times*, we learned that the Attorney General, at the President's orders, seems to have prepared a constitutional amendment by which a disabled President would himself be empowered to declare his disability. But—either the President would be able to pass on his "powers and duties" or he would not. In either case, such an amendment, as I see it, is meaningless, or disastrous.

This is my contribution to the controversy. I would welcome contradictions from fellow political scientists who may disagree.

WILFRID PARSONS

## Underscorings

SIX \$2,000 GRANTS, covering travel, maintenance and tuition during the academic year 1957-1958, are offered to graduate students for study in Spain. Further details may be had from the Institute of International Education, 1 East 67th St., New York 21, N. Y. Completed applications must be returned by May 1.

►THE SPANISH WEEKLY newspaper, *Excelsior*, of the New York Archdiocese, published its Vol. 3, No. 1 on March 24. It now has a circulation of over 6,000.

►CATHOLIC STUDENT COUNSELORS will hold a special meeting at the University of Detroit on April 14 in conjunction with the national convention of the American Personnel and

Guidance Association in that city. Details may be obtained from Bro. Philip Harris, O.S.F., St. Francis College, Brooklyn 31, N. Y.

►THE CATHOLIC PRESS ASSOCIATION will hold its 47th annual national convention May 14-17 at the Chase and Park Plaza hotels, St. Louis, Mo. For information, registration, etc., write CPA, 150 East 39th Street, New York 16, N. Y.

►BISHOP VINCENT I. KENNELLY, S.J., Vicar Apostolic of the Caroline and Marshall Islands, was consecrated on March 25 in St. Patrick's Cathedral, New York. He was Superior of the Jesuits in the islands, 1945-52. His vicariate consists of a multitude of islands, with a total land area of some

450 square miles, scattered over 2 million square miles of the Pacific. Best known among the islands are Truk, and Yap in the Carolines, Bikini and Eniwetok in the Marshalls. Catholics number 23,500 in a total population of 56,000.

►CATHOLIC LIBRARIANS will assemble April 23-26 at Louisville, Ky., for the 33rd annual conference of the Catholic Library Ass'n. (Maryknoll Seminary, Glen Ellyn, Ill.).

►U. S. NEGRO CATHOLICS now number 530,702, a record number, according to the 1957 report of the Commission for Catholic Missions among the Colored People and Indians. There are some 15 million Negroes in the United States. Of 400,000 American Indians, 117,281 are Catholics. The commission was set up in 1876 by authority of the Third Plenary Council of Baltimore. Its headquarters is at 2021 H Street, N.W., Washington 6. D. C. C. K.



# Editorials

## Is the Laity Repressed?

Last fall, when AMERICA published an article by James Buttertree, "Making Parish Societies Work" (10/20/56, pp. 70-71), along came a probing letter from an intelligent and literate layman in the Midwest. The gist of the letter was this: why are so many of the laity apathetic, both intellectually and spiritually?

On the parish level, our correspondent said, Catholics drag their feet gloriously when there is a question of attempting any project a notch higher than mediocre entertainment. Parish study clubs, debates or forums of opinion don't get the attention they deserve, and one can only pity the energetic priest or layman who wants to inaugurate a program of such intellectual parish activity. On the civic or community level, he said, Catholics aren't any better. Let's allow him to speak for himself at this point:

I know that many competent Catholics do participate in United Appeal drives, Fire Prevention Weeks, Constitution Days, etc. But their relative number is so pitifully small. One would conclude that downright simple thinking and planning on civic matters is too rich for their blood. Do they still have a "steerage" complex? Or are our Catholic college alumni and alumnae too busy making money and carving out social positions? Non-Catholics are busy about the same things, yet they seem to find time to be neighborhood and community leaders.

What is the matter with Catholics?

Our correspondent then pushed his questioning a bit deeper. Is it possible, he asked, that Catholics of this type foresee, or think they foresee, that their initiatives will be met with repression by the clergy? Our correspondent himself is the former president of a large diocesan Council of Catholic Men. He states that he per-

sonally has never experienced any such repression. Nevertheless, he believes that Catholic men and women expect to experience it, and therefore settle for doing nothing or very little. They refuse to be convinced, he says, when the clergy solicit their help and try to evoke lay leadership. "It's an attractive package," he writes, "but Catholics simply won't buy it. Call it suspicion, wariness, hard-headedness, but it is there!"

### NO LAY BISHOPS

This correspondent of ours is a prudent and capable man—in our opinion, anything but an anti-clerical. He says he recognizes that bishops can't afford to have an army of would-be lay bishops traipsing around their dioceses, and it is obvious that pastors can't either. He says that most educated Catholics realize this. But the problem remains. How do we get around the roadblock of convincing all these talented lay people that there definitely is a place for them in their parishes?

Is our correspondent all wrong? Is he 100-per-cent right? A bit of both? Has he formulated his questions correctly? Is he putting too much blame on the laity? If Catholic inactivity is so noticeable in the parish, why don't Catholics "compensate" for this real or supposed "repression" by pouring their energies into civic affairs with all the greater enthusiasm? Or do they acquire a habit of non-participation in their parishes which they find it hard to break in their civic communities?

Sad to say, we don't have the answers to these questions. But we are fully convinced that the questions are worth asking, and that they deserve the deliberate and studious attention of American Catholics. This is a problem which ought to be thrashed out by AMERICA's readers. We would heartily welcome judicious, factual discussion of this topic.

## Sunshine in Bermuda

Perhaps the best barometer for judging the apparent success of the Bermuda talks between President Eisenhower and Prime Minister Macmillan is the reception accorded the March 24 communiqué by the British press. Most of the papers welcomed the statement as demonstrating that Anglo-American relations are once again back on what the London *Times* called "the old informal and trustful basis." said the *Times*: "This has been the biggest achievement at Bermuda."

There were indeed wide areas of agreement during the four days of talks. Most of the decisions made,

however, remain to be tested over the rough roads that lie ahead.

► On the Middle East, most observers felt, there was a greater measure of accord than had been anticipated. In his final press conference, Mr. Macmillan noted that there was no disagreement on the "line" each country proposed to follow in short-term and long-range policy in the area.

► The agreement to restrain nuclear tests to "keep world radiation from rising to a level that might be hazardous" was a challenge to the Russians to do like-

wise. Both parties agreed to inform the UN of future experiments and to permit limited international observation of such tests, "if the Soviet Union would do the same."

► The American agreement to supply Britain with guided missiles will put our ally in a position to reply in kind to such a veiled Soviet threat as was made during the height of the Suez crisis.

► Britain's plans to cut her global garrisons in West Germany, Libya, Hong Kong, Malaya and elsewhere were viewed sympathetically by the American conferees.

► The move toward a common market and a free trade area in Europe, as well as the impact of this move on African colonies and British dependencies, was discussed. Both parties endorsed the closer cooperation of Britain with Europe.

The sum total of agreement is long and impressive. Nevertheless, Bermuda did not and perhaps could not settle everything. Neither side wavered in the position it had long held with regard to Red China's admission to the UN and to the question of increased trade with

Peking. President Eisenhower and Prime Minister Macmillan were far apart in their views on the efficiency of the UN as an instrument of diplomacy. Mr. Macmillan is convinced that the voting strength of the UN is too heavily loaded in favor of the Afro-Asian bloc and against the "responsible nations." The President apparently still feels that the General Assembly, as presently constituted, can be made to work. At this writing the President's view is being put to the test in Cairo, as UN Secretary General Hammarskjöld confers with Egyptian President Nasser.

Perhaps at this stage complete Anglo-American coordination on all aspects of Mideast policy is too much to expect. But the climate at Bermuda was far healthier than it has been since last fall, when Britain and the United States found themselves on opposite sides of the fence during the Suez crisis. At that time the restoration of Anglo-American unity hardly seemed possible. Is our unwritten alliance now back on the rails? The first test will come when the world discovers what terms President Nasser has been laying down to Secretary General Hammarskjöld regarding Suez.

## The "Nobility" of Paganism

On September 12 of last year, the feast of the Holy Name of Mary, a nun who had taught music for many years at an academy in upper New York State was told she was dying of cancer. Four days later she wrote to each of her young music pupils. She had received, she told them, "decided warning from God that I must now serve Him in inactivity and total submission." She urged her pupils "to love music and not give it up; it will develop in you a strong character and devotion to duty." She died on October 2.

When Father Daniel Lord, S.J., learned in January, 1954 that he was suffering from incurable cancer, he responded that he "did not have a worry in the world." "Of all the verdicts I could have received," he stated, "this is about the most pleasant, because the doctors told me I could keep up my regular routine." That routine gave us his cheerful, irrepressible autobiography, *Played by Ear*, completed during his suffering.

On March 28, Random House published *Death of a Man*, by Lael Tucker Wertenbaker. In it the author describes in great detail the last days of her husband Charles, an author and journalist who, suffering from incurable cancer, chose, as the blurb puts it, "to die as he lived—with knowledge and vitality." Mr. Wertenbaker chose to die by his own hand. The description of this act, in which his wife assisted him, is one of the bleakest documents of modern paganism to have appeared on the printed page. Lengthy quotations might cause nightmares; these phrases will suffice to give the tone:

I brought his Rolls razor, freshly stropped, and he detached the blade. I couldn't watch when he cut, or when he went in again. . . . I had to hold

him up then. . . . The wax and bones of him I got between clean sheets . . . and I bound the ragged wrists. . . . In the morning there were his children to wake, each one, and tell and comfort. . . . Then there [would be] time to mourn the death of a man.

The death of a man! This is what the account would have us believe. This is the verdict that many a review will reach, because it is thought ungracious in our delicate age (how delicate the gas chambers and concentration camps!) to speak out and say that suicide is final cowardice. If Mr. Wertenbaker died like a man, how then did Father Lord and the unnamed nun die?

God forbid that this reflection be thought to pass judgment on Mr. Wertenbaker and his wife. God alone can judge their realization of responsibility under a strain they conceived to be intolerable. But the responsibility of the publishers and of the reviewers who will hold this horrible deed up for tacit admiration—those can be assessed. The verdict can only be that the chill night of paganism is closing in on our day more inexorably than we had suspected.

A book like *Death of a Man* would not and could not have been published a generation ago. That there is not today a loud cry of revulsion at its appearance is a measure of the degree to which contemporary society has become paganized.

Suffering is indeed a great mystery, but it is not now the numbing, hopeless incubus it was for the pagan world. It has been caught up into God's redemptive love. In so far as this book furthers the belief that a man can die nobly when and how he himself determines, its publishers are responsible for undermining true human nobility.

# The Archbishop Wins the Workers

Joseph N. Moody



THE MOST PERFUNCTORY READING of Communist literature would make a person aware of its emphasis on the word "cadres." The word derives from *quadrum*, the Latin for "square," and, passing into the French, came to mean "frame" or framework," or loosely, "the skeletal structure of an organization." In the Communist lexicon, the cadre means the leaders specially trained for specific situations around whom the organization will be built.

The idea is not a new one. It is implicit in the Gospel parable of the leaven. It has been utilized in all periods of the Church's history, most notably by the followers of Ignatius Loyola. The Communists, however, have given it a precise form and adaptation of their own and have developed a system unequaled in secular history for producing leaders for any foreseeable need.

In the great industrial center of Milan in northern Italy, the Church faces the Communist party in an intense struggle for the loyalties of the working class. There is no doubt of the ability and dedication of Communist leadership in this Lombard region. It has proved itself well-trained, tough-minded, resourceful and loyal. It has been able to retain the confidence of a majority of the workers, even through the crises which have recently shaken the party. It would be important to examine whether the Church is making the effort to build a competent elite who might challenge the Communist hold upon so large a segment of Italian labor.

The New York Times for January 8, 1957 carried a feature article by its correspondent Arnaldo Cortesi, under the headline, "Church Defeats Milan Red Chief," with the arresting subtitle, "Pope's Ex-Aide Credited with Winning over Workers in Key Industrial Region." Under pictures of Archbishop Giovanni Battista Montini and Senator Pietro Secchia, Communist boss in Lombardy, it reported that the archbishop won the first round in a battle for the minds and hearts of the workers.

The struggle began two years ago when the new archbishop took over the See of Milan. The Communists knew that they faced serious opposition. They countered by sending to Milan the man who had directed the organizing drive that raised the membership

of the Italian Communist party from 400,000 to more than 2 million. They felt that the tough Secchia, a leader of the "hard" wing of the party, would be more than a match for the soft-spoken archbishop.

The theme of the Times report was that the reverse had happened. In shop-steward elections in Lombard factories, anti-Communists won control for the first time in many plants. Even where the party retained its majority, as in the Osva machine shop in the "Red citadel" of Sesto San Giovanni, its margin was substantially reduced. Mr. Cortesi argued that the Communists had conceded initial victory to the archbishop by removing Signor Secchia and relegating him to a minor post in the apparatus at Rome.

Mr. Cortesi's article, which was widely commented upon in the American press, came as no surprise to those who have followed events in northern Italy's industrial center. When Archbishop Montini came to Milan in 1955, he was aware that social stability in Italy would be precarious as long as the Communists controlled the powerful General Confederation of Italian Workers. While this major trade-union federation had lost heavily in membership since 1948, it still numbered close to 3 million adherents. The archbishop knew that an effective apostolate to the workers must include among its aims the neutralization of this weapon of Communist control.

## FIRST ROUND TO THE ARCHBISHOP

The archbishop was convinced that this was a task for Catholic lay leadership. Italian Catholics had not surrendered the labor movement to Communist domination without a struggle. They had slowly built the ACLI (the Association of Catholic Italian Workers), which now numbers a million and which plays a leading role in the anti-Communist Free Federation of Labor. Archbishop Montini depended on ACLI to provide Catholic cadres, and he gave it his fullest support.

ACLI is particularly vigorous in the province of Milan, where its membership totals 50,000. Nearly a quarter of these take educational courses in the city headquarters or in one of the 14 provincial centers. A thousand take leadership training, while the others study for professional improvement.

The nerve center of the Lombard ACLI is a modern five-story building in the center of Milan. The main floor has the principal meeting room and a snack bar.

FR. MOODY, of the New York Archdiocese, wrote "Milan on the March" (AM, 9/22/56) after his visit with Archbishop Montini in Milan last summer.



It houses also the travel office where arrangements are made for vacations at the five rest homes which the center operates in the mountains or at the shore. The basement contains a cooperative of department-store proportions.

Here, too, are the editorial offices of the Milan ACLI's weekly newspaper, *Il Giornale dei Lavoratori*, which has a circulation of 37,000, as against 15,000 for its Communist rival. There is a chapel with a modern altar resting on a tree trunk and supported, symbolically, by an anvil and a wheel. A beautiful cafeteria, with a porch looking over the city, occupies the top story.

#### ACLI TRAINS ACTIVISTS

Statistics and buildings can be deceptive. What is more pertinent in Milan is ACLI's dynamism, as manifested in the number of young militants who devote themselves to the apostolate of the workers. These men and women are under no illusions: they do not underestimate the resourcefulness of the Communist enemy, nor do they expect an easy victory. But on their own initiative they are working to create a viable Christian labor movement.

They are at once students and activists. Archbishop Montini paid them the compliment, when I saw him last summer, of listing them as the first movement I should study in his diocese. He feels that these young enthusiasts will provide the Catholic cadres that may determine the future of Italy.

Even were ACLI to fulfil all its latent promise, it could not achieve its purpose without a trained and zealous clergy. With sound instinct, the archbishop has given major attention to the formation of his priests.

The problem of clerical recruitment in Italy as a whole is a serious one. In 1875, there were 150,000 priests for 26 million Italians; in 1955, the figure had dropped to 60,000 for 47 million people. The dioceses in the center and in the south, as well as most religious congregations, are particularly in need of vocations.

Equally serious has been the question of the intellectual formation of the Italian clergy. The cultural currents of the nation are in the main a-religious and anti-clerical. Seminary students are thus deprived of a vital cultural climate during their formation. The small size and poor resources of many southern dioceses have added to the difficulty.

The huge Archdiocese of Milan has escaped many of these difficulties. It has 2,271 priests, 89 of whom belong to the latest class ordained. The temporary curtailment of vocations during the war has been overcome, and the numbers in the seminary at present are adequate for the expanding needs of the area. Milan is one of the few places in Western Europe where the vigor of the spiritual life is reflected in an abundance of clerical vocations.

The major seminary for the archdiocese, located at Venegono in the foothills of the Alps near Lake Como, has a spacious site on the crest of a hill with a fine forest stretching behind it. The building itself is monumental, in the Milanese manner. An heroic-sized statue of Pope Pius XI, Archbishop of Milan at the time of his

election to the papacy, dominates the marble staircases that lead to the cloister. Beyond a large chapel centers a complex of buildings.

On one side of the double cloister are the dormitories of those taking the four-year course in theology, which can lead to a pontifical degree. The other has buildings for the students in the three-year course in philosophy, literature, languages, science and mathematics. All these must take the state examinations each year—a requirement that assures seminarians a training on a par with members of the other professions. The library of 90,000 volumes is comprehensive and offers some 200 foreign and Italian periodicals.

The rector of Saint Charles Borromeo Seminary is scholarly Msgr. Giovanni Colombo, who once taught literature in the university, and who is still active in Milanese intellectual circles. Concerned about the gulf between Italian culture and Catholicism, he believes that the first step in bridging it is to supply a modern religious vocabulary that our age can understand.

His faculty edits an erudite review, *La Scuola Cattolica, Rivista di Scienze Religiose*. One of his professors, Giovanni Battista Guzzetti, is in the process of publishing in Italian a five-volume text of moral theology that stresses contemporary problems. Volume II, already in use in the seminary, is entitled *Man and Property*. Part I of this volume is a social and economic history from primitive society through the development of capitalism and the Industrial Revolution. Its analysis of modern conditions includes a study of reformist proposals and a lengthy treatment of Marxism. Part II is devoted to the Christian solution of the problems of capital and labor. Incidentally, its extensive bibliography refers to Fr. Benjamin L. Masse's article "Pope Pius XII on Capitalism," in *AMERICA* (12/2/50).

#### PRIESTS FOR TODAY

Theology students take a two-year course in sociology, and an additional one in religious sociology. Visiting specialists give lecture series on psychology, psychiatry, labor conditions, the cinema, etc. Realizing that the clergy may well become absorbed in parochial problems to the detriment of their intellectual life, the seminary has developed one-week courses for parish priests on current problems. It is expected that these periods of mental retooling will soon extend to a month's residence at Venegono.

One of the most interesting features of the seminary is the high proportion of delayed vocations. About ten applicants each year come directly into theology from the university. There are some sixty others who have had no classical training. The latter are graduates of technical schools or workers who were forced into employment at an early age. They are prepared for theology in separate courses which concentrate on essentials. This group has done excellently in higher study, most of them obtaining the doctorate in theology.

In 1952, Pope Pius XII personally requested Cardinal Schuster, then Archbishop of Milan, to inaugurate the first Seminary for Pastoral Theology in the Catholic world. It was to provide an extra year of prepara-



tion for priests, immediately following ordination. The Cardinal, beginning the project at once in temporary quarters, established within two years a magnificent modern building in the industrial suburb of Saronno. A visitor who examines the flow of hot and cold water in the wash basins, regulated by push-buttons, is reminded that the Milanese are close on the heels of the Americans in technology.

From Monday evening through Saturday morning, the young priests are given courses in religious sociology (the rector is one of the Italian pioneers in this field), catechetics (so many will teach religion in public schools), pedagogy, preaching and popular apologetics. Lay professors are brought in to give other courses in specialized fields. In all cases, the lecture is followed by discussion. It is a heavy program, for among other things the young men must prepare seven practical talks each week. Then they go to their parishes on Saturday for a week end of pastoral work. On return, they check results with the faculty.

In one wing of the building there are two large lecture rooms, with banked seats for the students. On the front wall of one, in view of each seat, we read:

Never will be forgotten the name and work of

the statesman Alcide de Gasperi, who labored and suffered so much to bring the principles of the gospel into the political institutions of Italy and of the world.

In the other, there is an even more touching inscription, a tribute to an ex-Communist, converted at a retreat during the days of resistance to fascism, who became the founder of the Free Confederation of Labor in northern Italy and a leader of the ACLI:

May the name and example of Luigi Morelli be ever before us, who, though a self-taught man, merited an honorary doctorate, and who throughout his mature life fought to promote social justice for the working classes in the Christian trade-union movement.

The young priests, predominantly the sons of workers, see this reminder each day at class.

Cardinal Schuster died almost immediately after blessing this building in 1954. His successor, Archbishop Montini, has extended its range by inviting all his suffragan bishops to use the facilities at Saronno. He firmly believes that this experiment has given him a better-informed clergy, prepared to cooperate with lay leaders in penetrating all segments of modern society.

## Tioumliline

*William Dunphy and Peter Beach*

THE SON AND HEIR of Sidi Mohammed V, Sultan of Morocco and successor of the Prophet, was speaking a while back to a group of youngsters from Azrou, a Berber town in the Middle Atlas Mountains. "Your own fathers, as you know, would never give you evil advice," said Crown Prince Moulay Hassan. "So too," he went on, "these fathers love you, and you can be sure they will teach you nothing but good."

These words were directed by a Moslem to Moslems. And precisely because of this, they took on a special, startling meaning. For the prince, when he said "these fathers," was referring to the monks of Tioumliline—the Benedictines of the Priory of Christ le Roi. He was testifying to the fact that the monks of Tioumliline have been accepted by Moroccans as friends, compatriots and, as one follower of Islam put it, "true Moslems."

This acceptance is part of the paradox of Tioumliline. For at Tioumliline is a community of Catholic religious priests and brothers who live in a completely Moslem milieu. They do not propagandize Moslem Moroccans. Though Europeans, and mainly French, they remained entirely unmolested during the violence punctuating the recent struggle of Morocco for independence from France. This community of Christians is respected by neighboring Berber Moslems as *marabouts*—holy

men. It is a community of strict Benedictine contemplatives, seemingly withdrawn from worldly affairs, who are already leaving their mark on the intellectual life of the Islamic world.

Perhaps the best way to understand the paradox of Tioumliline is by surveying the history of the Priory of Christ le Roi.

### COMING OF THE BENEDICTINES

Tioumliline is the name of a mountain spring overlooking Azrou, a Berber town of 18,000. Azrou itself straddles the main north-south and east-west routes of Morocco. To the west, some 150 miles away, lie the great cities of Casablanca and Rabat. About 50 miles to the north stand the ancient Islamic centers of Fez and Meknès. To this heartland of Morocco, to a spot close by Tioumliline, came fifteen choir monks and five lay brothers of the Benedictine Order in the early fall of 1952. They had traveled there via Casablanca from the Abbey of Encalcat (near Toulouse) at the invitation of the Vicar Apostolic, now Archbishop of Rabat, Most Rev. Louis A. Lefèvre, O.F.M. Prior Denis Martin, who headed the group, had no real idea how the Berbers would react to him and his monks. Beyond being tolerated (he was sure of this), he counted on nothing.

But contact with the Berbers in the area showed this Paris-born-and-educated monk how willing they were to accept the Benedictines. The monks first came in

DR. DUNPHY and MR. BEACH wrote this account of Dom Martin's North African monastery after interviews with him during his current visit to the United States.

touch with their new neighbors when they started breaking ground for their monastery. Since a good deal of outside help was needed, Dom Denis simply hiked down to Azrou and hired a gang of workmen. As many as one hundred of them sweated side by side with the monks as foundations were dug and buildings put up.

This of course was a temporary business relationship between Benedictine and Berber. But it developed into something permanent. The workers, it seems, got to know the skill of the monk in charge of the infirmary. Soon they started to bring their wives and children to the monastery for medical care. By the time construction stopped, the infirmary found himself with a steady clientele. This meant that a dispensary had to be built, and it was. It also meant that the monastery now needed a full-fledged doctor. Fortunately, an Arabic-speaking Frenchman with a medical degree from the University of Paris asked to join the community in 1953. Today the doctor and the infirmary treat more than 200 Berber patients a day.

Another contact with the Berbers also developed in an unforeseen way. Dom Denis noticed that a group of boys often came to the edge of the woods bordering the monastery to look over the place. One day he strolled out to talk with them. Did they want to make a closer inspection, he asked. They said yes. The upshot of this invitation? The monastery became headquarters for local schoolboys during their off-hours. They studied for their exams in the quiet of the guest house and came there on holidays for outings. This practice still continues.

#### WORK WITH YOUTH

One of the monastery's frequent young visitors was an 11-year-old orphan, a deaf mute. Father Prior found out the boy had no home at all. He indicated to the child he could live at the monastery if he wanted. The youngster eagerly agreed. Soon other orphans started turning up at Tioumliline. Each one was made welcome. Their presence, however, did raise something of a problem. "Taking over the care of children was a little out of our line," said Dom Denis, who is now the legal guardian of more than twenty Berber children. "We had not only to feed and clothe and house them; we had also to educate them. The first thing we did was to put up a separate house for them. Then we started a primary school. At the same time we began to teach them trades. Things have worked out quite well. Four of the boys now board at a secondary school in Azrou. Some of the others bicycle down each day to Azrou to serve as apprentices to town tradesmen. And our little deaf-mute? He's developing into a first-rate gardener."

What has been the effect of this "confrontation" of



Moslem children and Christian monks? As Dom Denis explains it, "it has quickened their own faith; it has reawakened their religious sense. Our work, we consider, is limited to helping them solve their immediate problems. This is what we concentrate on. After all, these boys are Berber tribe members. We want to help them become good Berbers."

In time, too, a sort of economic tie linked Berber with Benedictine. From the beginning, the monks of Tioumliline have run their own dairy farm and raised their own fodder. The milk produced at the monastery farm is sold through a cooperative. The cooperative was started by the monks and includes many of the farms around Azrou.

#### CHRISTIAN-MOSLEM DIALOG

Earlier we mentioned the intellectual impact the monks were having on Moroccan Moslems and Moslems in general. It has not been slight. From 1954 on, the monastery at Tioumliline has functioned as a meeting place for Christians and Moslems. It has been a neutral ground where the two groups could meet and exchange opinions—on politics, for example.

Talks first took the form of informal conferences between French *colons* and Moroccan nationalists, between Christian and Moslem students. Then last summer the monastery was the site of an international seminar which brought together for three weeks 150 Christian, Moslem and Jewish professors and students from 18 countries of Europe, Asia and Africa. On week ends, the number of people at the seminar reached 800.

Among the participants in the seminar were the two theologians, Rev. Jean Daniélou, S.J., and Msgr. Charles Journet, as well as Si Mohammed Ben Larbi El Alaoui, the leading theologian of Morocco, and Prof. Mushin Mahdi of the University of Baghdad. As a Lebanese phrased it, the seminar proved "that a dialog between Christians and Moslems is possible."

The purpose of last summer's seminar (subject: the state) and of the one scheduled for this coming August (subject: education) complements what the Sultan of Morocco considers the historical role of his country, that is, to serve as a bridge between East and West. "This," he pointed out, "is why we are especially interested in your work at Tioumliline. We recognize that your ideas correspond to our most constant concerns."

In spite of what we have said so far, the most puzzling question still remains: why is there a *contemplative* community at Tioumliline? When this is put to Dom Denis, the answer comes back: "Why not?"

"As Benedictine contemplatives," says the prior, "we follow a plan of communal life outlined in our Holy Rule. By living among Moslems, we do not alter this pattern. In fact, Moroccan Moslems have a precise understanding and a genuine appreciation of the kind of life we lead. This is why they call us 'Moslems' at times. Then, too, we contemplatives at Tioumliline have a unique chance to contribute to the good of our adopted country. As Christians and as Benedictines, we could ask for nothing more."

# Marriage Can Be a Trial, Too

Jerome Taylor

TO THE MODERN CATHOLIC, accustomed to hearing the praise of large Christian families pronounced categorically from the pulpit, it comes as something of a shock to learn that Church authorities of an earlier age often saw marriage in a different light. The commonplaces of their oratory tended rather to stress the miseries of marriage, generally as an incentive to celibacy. Whatever their motive in so doing, they could certainly speak feelingly of bawling, soiled Christian babies and paint horrid pictures of the struggle, not to say strife, between husband and wife.

Their point of view may be amusing to us in its exaggerations, and it is plainly not geared to the modern need to build a Christian culture through encouraging the Christian family. None the less it provides an instructive basis from which to consider a certain shallowness in any too facile praise of much begetting, and a certain danger in the failure to measure realistically the dimensions of the spiritual problem facing young Christian parents today as year by year they watch their families swell.

## OLD-FASHIONED VIEW

Take, for example, the following passage from the 12th-century Hugh of Saint-Victor, a Paris master to whose authority both Thomas and Bonaventure later do honor. Upon a disciple who had just spoken elegantly in praise of marriage, Hugh doubtless cocked a shrewd eye as he delivered these pointed observations:

You would be able to judge rightly concerning the goods of marriage if you also paid some attention to its evils. Because you consider only the good things and not the bad, you do not make a correct appraisal.

It cannot be denied that there are some goods in marriage; but if we wish to examine it carefully, we will find more evils than goods mixed in. Who is unaware how rarely one finds that peaceful soul-mating of which you speak? On the contrary, living together quickly palls, and the very thing which should generate concord provides fuel for dislike and quibbling. The two live together all

the more miserably because, though quarrelers, they cannot live apart. Quarrels and reproaches mount daily; after hard words, bitter blows follow. Neither can flee from the other: one house, one table, one bed must hold them. . . .

As for your bringing up the propagation of the race in praise of marriage, we grant what you say to be true, but at the same time we point out that the act of marriage is not a joy related to a healthy condition of the race but a remedy for its weakness. Better that no living man should die than that some new person should have to be born to replace the dying one. But our misery receives some consolation when the dying, whom we cannot keep, are replaced by the newly born. We accept, or rather, we put up with this remedy for our grief; we do not think we have in it one of the delights of happiness. . . .

If we think of the pleasure of procreating, let us think too of the pain suffered by the woman giving birth. Not to speak of other ills and drawbacks attendant on carnal pleasure—the destruction of native vigor, the sapping of bodily strength and beauty within and without: who but the experienced person can tell what exertion, what irksomeness are involved in having babies, suckling them, bringing them up, feeding them, sending the boys to school, teaching them knowledge and discipline, and so raising them to legal age? Who will deny that he has dearly bought the pleasures of a single night when he is repaid with so many years of labor and worry? If engaged persons would want to think about this, they would certainly confess that there is more at which to cry than to smile waiting for them in marriage (*De vanitate mundi*, PL 176, 708-C709C).

One thinks too of the arguments by which self-sacrificing Heloise sought to persuade Abelard to remain a celibate scholar rather than make an honest woman of the girl he had wronged:

What could there be in common between scholars and wet nurses, writing desks and cradles, books, writing tablets and distaffs, styles, pens and spindles? Or what man who is bent on sacred or philosophical reflection could bear the wailing of babies, the silly lullabies of nurses to quiet them . . . the constant degrading defilement of infants? You will say that the rich can do it, whose palaces or mansions have private rooms and who with

DR. TAYLOR, associate professor in the Department of English at the University of Notre Dame, wrote "Abelard and Rock 'n' Roll" (AM. 11/24/56).



their wealth do not feel expense and are not troubled with daily anxieties. But I answer that the status of philosophers is not that of millionaires and of those who, engrossed in riches and entangled in worldly cares, will have no time for sacred or philosophical studies (J. T. Muckle, tr., *The Story of Abelard's Adversities*, Toronto, 1954, p. 30).

The tradition in which Hugh and Heloise speak goes back to the pre-Christian Greek philosopher Theophrastus, and to Saint Paul (I Cor. 7: 27 ff.). It was elaborated by Saint Jerome in a number of his works (*Epistle against Jovinian*; *On the Perpetual Virginity of the Blessed Virgin*; *Letters to Furia*, to Dominio). Everyone knows the amusing use made of it in medieval literature, for example by Geoffrey Chaucer in his *Wife of Bath's* prologue. The practical interest of the tradition for us is that, utterly innocent of sentimentality toward the "little trials and tribulations of marriage," it comes closer in this to facing the moral problem of contemporary Christian marriage than would any uncritical encomium.

### PERENNIAL PROBLEM

The parents of the growing Christian family today face a problem which, in a sense, is the epitome of the acutest choices of the moral life. The house grows cramped; beds run short; furniture and rugs wear out; milk and grocery bills pierce the stratosphere; drug charges accumulate with deadly regularity. The very names, let alone the bills, of pediatrician, gynecologist, obstetrician, orthodontist and corner dentist get somehow muddled in one's mind. One's insurance program becomes more and more a relic of the dear, dead days of financial planning and security. Then come the problems of getting the children off to kindergarten at one school, to early grades at another, to high school at another, all at different hours and in integration with different car pools.

As all *this* goes on, the good wife may be forgiven if sometimes a surge of resentment, a natural wish to preserve her identity as a person, obscures momentarily the generosity with which she has given and will continue to give herself. The harried husband may be pardoned if he wonders how he could possibly think of himself as "cherishing" wife and family if he risked adding yet another child to their circle.

The problem of which I speak, doubtless felt at different stages by different couples, involves a conflict between generosity and Christian principles on the one hand and the inhibiting scruples of prudence on the other. No one, obviously, admires a prudence which parcels out resources and efforts in niggardly fashion; but in

the case of parents of large families in whom one cannot suspect such a parsimonious prudence, is it not at some point prudent for them to limit their proven generosity? The question is a vital one.



The material, financial and human resources of the family are limited. The parents must give proper care and attention to the children they already have. Wife and husband need time and strength with which to meet professional and business responsibilities, or to exercise certain personal talents, or to recruit their spiritual reserves through a certain amount of solitude and private recreation. Do not these considerations argue the need to limit the size of the family? This is the crux to which one could wish that those who dispense advice to Christian parents would more thoughtfully address themselves. And if there is an optimum, indeed a maximum, size for a given Christian family, what about the difficult moral and spiritual problems involved in holding the family at this limit?

Some couples, I suppose, may postpone or even ultimately evade the problem by a skilful use of the rhythm method. But I think the purely physiological hindrances to successful practice of the rhythm method are not widely enough known and acknowledged. At any rate, I am primarily concerned here with couples who find themselves, practically speaking, on the horns of a dilemma: either simply to let their families grow, placing a trust in Providence which rivals that of the Theatine monks of old, or to practice complete continence. The totality of dedication required in either case is sobering to consider. The amount of tactful and wise encouragement such couples need from spiritual advisers is great.

A few years back I had the privilege of going to confession regularly to a Jesuit from the East who was visiting Notre Dame. He was, he later told me, especially interested in ascetical and mystical theology. But it was not about asceticism or mysticism that he talked with me. To my mild bewilderment but always to my pleasure, he would bring out well-thumbed photographs of his large family (his mother had had twelve children and two miscarriages), and around them would weave true anecdotes of trial, effort, recompense, humor, faith and final joy that I have never forgotten.

In particular, I shall never forget our last visit. He had come to my home and was sitting in his shirt-sleeves on our screened front-porch. My four oldest children were playing in the yard, a fifth crept at my feet, and the baby was in his mother's arms. The priest smiled at my wife. "You know," he said, "a rather supercilious neighbor lady with only two children once protested to my mother: 'Mrs. H—, I don't see how you do it! It takes all my strength and all of every day to take care of my two!' Mama looked up from the dishpan, brushed away a wisp of already graying hair with her soapy hand, and replied: 'Why, my dear, that's just what I give and just the time I spend on my twelve.'"

In those memorable words, the totality of dedication required of Christian parents is summed up. My good confessor had taken the true measure of one Christian couple's problem and, in his wise stories of his own wonderful family, was preparing them to meet it like Christians, as a Christian trial.



# The Catholic Theatre Conference

*Emmet Lavery*

I BELIEVE in the Communion of Friends as well as the Communion of Saints. Usually, I dislike the pronoun "I"—especially in book reviews or in articles dealing with theatre and films—but under the particular circumstances there is no other way to do this article. It was just 20 years ago (March 6, 1937) when I was rash enough to write an article for *AMERICA*, issuing a call for the first meeting of the National Catholic Theatre Conference at Loyola Community Theatre in Chicago, with the late Rev. F. George Dineen, S.J., as host. It was a follow-up piece to an earlier article in *AMERICA* on December 5, 1936.

Now, as we prepare for the 20th birthday of the Conference at Kansas City on June 13-15 of this year, with St. Louis University and the Rev. Robert Johnston, S.J., as hosts, I turn back to look at a few of the lines which I wrote:

The conference is an open conference in every sense of the word . . . our plans are simple but adequate. No complex organization is contemplated . . . no endowment is sought and no funds are solicited. But we do hope to inventory our mutual interests and experiences to the greater advantage of the common good.

We hope to find, perhaps, in each single theatre group that Catholic Theatre for which so many of us once looked on Broadway. We seek simply a unity of effort which should in time produce a theatre with a culture as definite as that of the Yiddish Art Theatre, and a variety as extensive as that of the Federal Theatre. We aspire neither to undermine nor to overthrow the legitimate theatre. We aim merely to give new life and purpose to what should be one of the most vigorous tributary streams of the great world of the theatre.

With a sense of wonder and gratitude, it may be timely to report how well it has all worked out. We *have* inventoried our "mutual interests" and we *have* given "new life and purpose" to the "great world of the theatre."

Today, the Conference has 600 producing members and 2,100 student members. The producing groups include colleges, universities, high schools, seminaries,

MR. LAVERY, one of the founders of the Catholic Theatre Conference, will receive its first Father Dineen Award in Kansas City next June.

community theatres and children's theatres. The student membership represents 17 colleges and 40 high schools, 300 students being listed in the colleges and 1,800 in the high schools.

By using all of the arts of the modern theatre, the Conference has managed to do a unique job. It maintains a service bureau at Davenport, Iowa, which answers 6,000 letters a year; a circulating library at Immaculate Heart College, Los Angeles, which keeps plays and scripts flowing from group to group. It conducts regional conferences and regional play festivals, workshops and seminars, and provides for the constant interchange of the best between the Broadway theatre and the theatre beyond Broadway.

Without endowment, without bingo or raffles, without foundation grants or diocesan appropriations, the members of the Conference have put together a theatre which is both regional and national: a theatre in which the development of human personality is more important than the development of the next Pulitzer Prize winner, admirable though that objective may be. It is a theatre which is more important for the many than for the few.

True, there have been those who held back: a few "professionals" who were afraid to mix with "amateurs" and a few "amateurs" who were reluctant to mix with "amateurs." But one fundamental fact stands out. The idea works. The Conference has made its mark.

A comparison of play production for the years 1937 and 1957 will show just how far the Conference and the member groups have come. So will a careful appraisal of some of the new theatres that have been built in the intervening years, notably those at Rosary College in River Forest, Ill., and St. Mary's, Notre Dame, Ind.

## PIONEERS IN CATHOLIC THEATRE

How did it all happen? I like to believe that it was a chain reaction of people who had faith in each other, people who took quite seriously the words with which Father Dineen greeted us at Chicago: "A lot of good can be done in the world if not too much attention is paid to who gets the credit."

The Sisters, in particular, took these words to heart. It is to them—and especially to Sister Mary Angelita, B.V.M., the current president—that we owe so much

of the Conference success in fiscal matters. In theatre, as in everything else, the Sisters are inspired housekeepers, all of them: Dominicans, Franciscans, Benedictines, Religious of the Sacred Heart, Sisters of Charity, Sisters of St. Joseph, Ursulines, Sisters of the Blessed Virgin Mary, Sisters of the Holy Cross, School Sisters of Notre Dame, Sisters of the Immaculate Heart of Mary, and scores of others.

To the Sisters must also go the distinction of extending the horizons of theatre research with graduate studies at the university level. Taking their cue from Father Gilbert V. Hartke, O.P., at Catholic University, they were quick to offer themselves as candidates for the master's degree in drama. They were also quick to cooperate with other theatre groups, especially the American Educational Theatre Association. Today, many of them are working closely with Dr. Earl C. Bach of Loretto, Colo., in the development of Alpha Gamma Omega, the National Catholic College Drama Fraternity, which had its first meeting last December.

This is not to overlook the work done by the priests and Brothers, and by the laity both male and female. But when the history of the last two decades is written—perhaps a doctoral thesis on the subject is already under way—plenty of space must be reserved for the creative activity of the Sisters, especially in the field of production. The Sisters, of course, would be the first to protest. With them the passing identifications are accidental and incidental.

#### DEBT OF GRATITUDE

The history, which might be written, has already been lived: by Blackfriars in New York, with the experimental productions of Father Urban Nagle, O.P., and Father Thomas F. Carey, O.P.; by the Drama Department of Catholic University in the classes of Walter Kerr, Leo Brady and Father Hartke; by the imaginative productions of Father Karl G. Schroeder in Dubuque and David Itkin at Chicago's De Paul. It has been lived by the distinguished direction of Father John Louis Bonn, S.J., in his years at Boston College; by the Catholic Theatre Guild in Rochester, N. Y., under the vigorous leadership of Robert Smett; by the Catholic Theatre Guild of Pittsburgh; by Sister Mary Leola, B.V.M., and the verse choirs of Mundelein College, Chicago; by Charles Costello in his work at the Loyola Community Theatre (Chicago) and in his drama classes in Davenport, Iowa.

Other makers of Catholic Theatre history crowd the scene: Joseph Rice with his experiments in background projection at Immaculate Heart College, Los Angeles; the Drama Department at New York's Fordham University in the days of Albert McCleery and Father Richard Grady, S.J.; Burdette Fitzgerald in San Francisco and Sister Mary Fleurette, I.H.M., at Immaculate Heart College, Los Angeles in children's theatre work; Therese Marie Cuny and Anna Helen Reuter, sensitively directing in Chicago; Father Gabriel Stapleton, S.D.S., zealously leading in the organization of semi-nary groups; Sister Mary Charitas, C.S.J., of the Acad-

emy of the Holy Angels, Minneapolis, working for the high-school theatre; and one of our pioneers, Sister Mary Donatus, I.H.M., of Immaculate College, Pa., in the field of outdoor productions.

#### FELLOWSHIP IN THE WORK

The roll call could go on for many paragraphs. Memories keep crowding in. I am thinking particularly of the first night that I spent with Father Dineen at St. Ignatius' rectory in Chicago. I was on my way home to Poughkeepsie after my first venture into the Hollywood environs and Father Dineen had just produced Shaw's *St. Joan* (complete with epilog) at the Loyola Community Theatre under the direction of Charles Costello. It was the eve of the opening session of the Conference and Father Dineen was properly proud of his Community Theatre. He was also proud of his archbishop, Cardinal Mundelein, who had permitted him to erect this beautiful theatre (in a time of tight money) on the theory that it was basically a parish "auditorium."

My fellow guests that evening were the late Rev. Francis X. Talbot, S.J., then literary editor of *AMERICA*, and the late Rev. Daniel A. Lord, S.J., editor of *The Queen's Work*. It was quite an evening and quite a breakfast. Father Talbot and Father Lord were like sons to Father Dineen and he, in turn, was like a father to them.

For me, it was "community life" at its best, something I had experienced all too briefly a few years before, when I caught up with Father Talbot while he was on a writing "vacation" with other Jesuits at Keyser Island in Connecticut. Father Dineen was as generous with his hospitality as Father Talbot had been with his comments on the manuscript of *The First Legion*, prior to its production in 1934. I began to feel myself a member of the "family" and, as the years went by and I began to invade the Midwest on a series of lecture tours, I always stopped off with Father Dineen.

In this workaday world of ours there are a few fortunate souls who grow younger in heart as they grow older in years. Father Dineen, who lived to celebrate his golden jubilee, was one of them. Tall, spare, quizical and resourceful, he had a zest for living which was stimulating: nothing was foreign, everything was related, if you looked at it in the proper perspective.

Who will ever forget the Saturday-morning showing of films which he arranged each week for the Sisters in Chicago? I was with him on one of these memorable occasions and, as we walked down the aisle, I heard one Sister say to another: "Did you see that Jesuit, Sister? Well, there are going to be a lot of nuns at his funeral when he dies!"

And so there were. But it is not of Father Dineen dead that we will think at our conference this June. It will be of Father Dineen living: the priest with the open mind and the open heart.

The Communion of Friends has a place along with the Communion of Saints. Everyone we loved is still with us. It's a touch of the eternal in the here and now.

# BOOKS

## Moral Scene through New England Glasses

### THE AMERICAN CONSCIENCE

By Roger Burlingame. Knopf. 420p. \$6.75

In the words of its author, this book is "an inquiry into three centuries of behavior and the moral judgments of the people upon themselves." The inquiry is conducted by exploring American "public opinion" operating under "religious compulsions and economic pressures." The work is highly readable, written for the "lay reader" rather than for the scholar by a popular novelist and raconteur of industrial history.

The concerns of the American people's conscience are detailed within frames of reference familiar to most readers. There is the Puritan conscience of the early New Englanders, the perennial problem of the Indians, the decline of the "Bible state," the early problems of slavery, and the account of the Great Awakening of the 1740's, when a fire of religious fervor swept the Colonies, fanned by Jonathan Edwards and George Whitefield. Problems of conscience raised by the American Revolution and by the "manifest destiny" of the United States to occupy more and more territory are discussed, followed by those of the Mexican War, the Civil War and World War I. The book draws to a close with the Harding and Coolidge administrations.

Though, as the author is clearly aware, specialists in various periods or questions will undoubtedly challenge certain interpretations here, this work undoubtedly fills a need. If it has its limitations, these are fixed by the task the author sets himself—that of writing about conscience and public opinion within a semi-popular framework. In such a framework, despite the most up-to-date documentation, old clichés tend to obtrude.

Mr. Burlingame's New England is a bit too much the New England of pedagogical folklore, the New England one carries away in one's mind from elementary school. The underpinnings of the New England conscience as they have been detailed by Perry Miller in the two volumes of *The New England Mind* (which, to be sure, Burlingame quotes), or the Stoic and Ciceronian background of the Southern conscience, are too subtle and remote

from the present-day outlook to admit of presentation in terms easy and familiar to the popular mind.

Yet when such things are left out of the reckoning, explanation itself suffers. To explain New England Calvinist predestination theory to a present-day audience familiar with a "popularized" Christianity by saying simply that "in the darkness of the 17th-century dawn, among folk whose ways were inevitably hard, it [predestination] was logical enough" (p. 26) is really to explain

nothing at all. It is simply to reassure the "popular mind" that it need not really try to understand anything at all if this understanding will in any way disturb its smugness, and that what it does not understand is not worth attention, because of its disgusting primitive "darkness."

Perhaps the standard popular mythology into which he writes explains in great part the somewhat provincial perspectives in which Burlingame presents his material. For instance, the measure of the "American" conscience tends throughout to be that of the New England conscience—because in the American myth it is New England which is supposed to specialize in conscience. The impact of other moral pre-

(Continued on p. 19)

## Pearl Harbor Revisited

### DAY OF INFAMY

By Walter Lord. Henry Holt. 343p. \$3.95

Anyone who read Walter Lord's memorable minute-by-minute account of the *Titanic* disaster, *A Night to Remember*, will welcome the news that he has turned his talent for reconstructing past events to the Pearl Harbor debacle of Dec. 7, 1941. Here, if ever, was a situa-

tion made to order for the Lord treatment. Here, too, the reader will find the same devotion to fact and detail, the same exhaustive research, the same eye for dramatic incident that characterized *A Night to Remember*.

Except for minor details, Mr. Lord has uncovered nothing startling or new; nor, unlike some writers before him, can he be accused of special pleading. He has no chip on his shoulder; no record to defend. Events in Washington do not concern him. His attention is concentrated on what happened in Hawaii on that languid Sunday morning 16 years ago and he has given us the most detailed and comprehensive account to date. Admirals, sailors, generals, privates, civilians—nearly 600

participants, Japanese and American—have been interviewed and their stories carefully cross-checked. From the very start the author captures the mood to perfection. The time is 7:55 on a perfect subtropical Sunday morning. Ninety-six U. S. warships are in port at our largest naval base. For the first time since July 4, eight battleships are lined up majestically in "battleship row" alongside Ford Island. Slowly the harbor comes to life. Atop the signal tower ashore the "prep" flag is flying, signifying five minutes until morning colors. The battleship *Nevada's* band gets ready to play the "Star Spangled Banner." Suddenly strange, low-flying planes materialize out of the northeast. They head for the ships at Ford Island, toward the Army's Hickam Field—27 dive bombers, 40 torpedo planes, the first wave of what was to follow. The next minute pandemonium breaks loose.

It was ten o'clock before the attack was over and the full realization of what had happened struck home. Eighteen ships had been sunk, 188 planes destroyed, 2,403 people killed. The surprise had been complete. The common reaction is illustrated by the seaman on the destroyer *Monaghan* who exclaimed in astonishment, "I didn't even know they were sore at us."

All the familiar aspects of the tragedy are here. The warnings ignored. The Japanese submarine that was sighted and fired upon by the destroyer *Ward* in the outer harbor at 6:45 A.M. The Army radar station on northern Oahu that picked up the first wave of approaching Japanese planes at 7 A.M.,





that reported it to Fort Shafter and was told that the planes were most certainly friendly. General Marshall's historic warning message to General Short, sent by ordinary cable, which reached Honolulu 22 minutes before the attack but was not delivered until 2:58 that afternoon because no priority had been indicated.

As in his story of the *Titanic's* last hours, Mr. Lord destroys many myths that still cling to that fateful day. Responsible commanders were not recovering from late celebrations the night before. A surprisingly large number of personnel were aboard their ships or at their military posts when the attack occurred. No significant espionage was carried out by the local Japanese population. Finally, the reader will gain a new appreciation of the skill with which the Japanese attack was made.

The outline of events at Pearl Harbor is by now familiar to all, but only those comparatively few who were present at the time can ever actually know what the experience was like. Mr. Lord has enabled us to share their emotions to a degree never before possible.

JOHN M. CONNOLE

## A National Hero

### THE MAGSAYSAY STORY

By Carlos P. Romulo and Marvin M. Gray.  
Day. 316p. \$5

The recent tragic death of Ramon Magsaysay, President of the Philippines, has served to focus world-wide attention upon this remarkable man and his amazing career. In the best American success-story tradition, Magsaysay, a country boy from Zambales, overcame the handicaps of poverty and a youth devoted to little but extraordinarily hard work, to rise to the exalted position of occupying Malacañang Palace, the Philippine White House. Part of the story has been told before in Romulo's *Crusade in Asia*, but this is the first full biography of this colorful and beloved man already a legendary hero to all Filipinos.

As a youngster he helped his father operate a smithy in a small country barrio. From this work he developed the powerful physique which so often was to give pause to his opponents, and from his father he inherited many of the qualities of strength of character

which have been a hallmark of his great but unhappily brief life.

His education was gained at a neighboring school, which he attended at considerable sacrifice, and then in Manila at a commercial college, where he was likewise forced to earn his way with great difficulty. His unimpressive academic record and his country ways led to his being labeled an ignoramus by his political enemies. Yet it was his ingrained knowledge of the common people, their ways and their needs that enabled him to triumph over the politicians at every turn.

A great hero in the resistance movement against the Japanese during the occupation, Magsaysay emerged from the war with the same rank he had at the beginning, captain, though his record entitled him to a much higher rating which he never took. His exploits as a guerrilla earned him such a reputation that he was thrust into politics virtually against his will and became Congressman from his native district. He was re-elected and then rose to become Secretary of National Defense, a post which he distinguished by his conquest of the Communist Huks



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REV. WALTER J. ONG, S.J., author of *Frontiers in American Catholicism* (Macmillan), teaches in the Department of English at St. Louis University.

JOHN M. CONNOLLE is on the staff of the N. Y. *Times Book Review*.

THOMAS H. D. MAHONEY is associate professor of history at M. I. T.

REV. GEORGE A. KELLY is director of the Family Life Bureau of the Archdiocese of New York.

W. H. RUSSELL teaches in the Department of English, History and Government at the U. S. Naval Academy, Annapolis.

FORTUNATA CALIRI is instructor in English at Lowell State Teachers College, Mass.

and his reorganization of the Philippine Army.

The part which he played in making possible an honest election in the islands in 1951 in contrast with the fraudulent one of 1949 was "a milestone in the maturing of democracy in Southeast Asia." And the courage and determination he displayed in bringing to justice the powerful governor of Negros, Lacson, for the brutal murder of young Moises Padilla earned him the undying respect of the nation.

When he was finally prevailed upon to seek the Presidency in 1953, his faith in democracy made him resist the temptation to stage a coup d'état to insure the victory he seemed destined to win. To Magsaysay such a coup was worthy only of a "banana republic," as he put it.

As President, Magsaysay continued to be unconventional but made it unmistakably clear that he had dedicated himself to the fulfilment of his people's needs. He made himself and his Administration a bulwark of the free world in Asia. Rugged, bluff, unorthodox and sometimes rougher on his friends and relatives than upon enemies, Ramon Magsaysay was a world figure.

This is a fascinating and gripping, though frankly laudatory, story. Not particularly well-written, it is given to extravagant statements which irritate the reader no matter how well disposed he may be. It is also repetitious and not always clear. Despite these faults, Magsaysay himself was such a commanding and interesting person that his story transcends all these blemishes.

THOMAS H. D. MAHONEY

**BURLINGAME** (Cont'd. from p. 17)  
occupations—those of the South or those of the Central European immigrant—on the present outlook and mores of America are certainly treated, but with the final point of reference always that of the New England mind.

Connected with this apparently unconscious specialization in point of view is the fact, of particular interest to AMERICA readers, that there is no treatment of a Catholic moral teaching as influencing the public conscience of our country one way or the other. This, however, seems due as much to the state of Catholic thinking in the United States as it is to the author's own prepossessions.

In any book treating the American heritage, it is difficult to find a discussion of the Catholic contribution, partly, no doubt, because of lingering prejudices, often only half-consciously entertained, but partly, too, because we have so few interpreters of American Catholicism making this Catholicism meaningful in terms of the total history of our country. We seem to specialize in pointing out intriguing, but not particularly rewarding, analo-

gies between certain American institutions and medieval Catholic ones. What we urgently need is scholars with penetrating insights into American culture and into the Church's life, who can interpret the two in terms of one another—not in the chauvinistic oversimplifications of those who identify the U. S. Government's opposition to communism with that of the Church, but intelligently, critically and sympathetically.

The American Catholic community, as Prof. James D. Collins has recently pointed out, certainly needs to familiarize itself with the thought of the 17th and 18th centuries, and to do so at first hand, humbly, sympathetically and critically all at the same time. The almost total blackout among U. S. Catholics of serious study of these periods, critical in forming the American temper, makes it quite impossible for American Catholicism to assess its real place in the American complex.

Meanwhile, Roger Burlingame has presented us with a work which is readable, useful, perceptive and, within the perspectives in which it operates, comprehensive.

WALTER J. ONG

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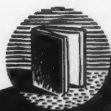
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If you enjoyed the author's life of St. Margaret Mary, *The Nun*, you will enjoy this, though the subject could hardly be more different. Angelique Arnould was made Abbess of Port Royal at eleven (protesting that she would much rather marry and have children). She developed into a grim character who made her abbey the heart and home of the Jansenist heresy.

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## THE DOG AT CLAMBERCROWN

By Jocelyn Brooke. Vanguard. 256p. \$4

When Jocelyn Brooke was a boy the Dog at Clambercrown was a pub, one of those mysterious places past which his nurse "was wont to hurry with pursed lips and averted face." The name itself filled his mind with strange images, partly because he mistook it to be the Dog and Clambercrown, and partly because the association of wickedness with pubs in general gave this one a particularly seductive appeal.

Years later, as a young man suffering from Huxleyan Boredom (the aftermath of the soul-shattering discovery that Life is Futile), he made a special pilgrimage to the Dog. To give even a hint of the circumstances and discoveries of this trip would be to ruin one of the most thrilling reading experiences that has come this way in a long time.

In fact, one hesitates to tell anything about this book for fear the reader's pleasure will be diminished. It is a charming combination of travel talk, autobiography and literary criticism skilfully interwoven. Mr. Brooke has an exquisite sense of humor; there is at least a chuckle on every page and, on many, a good resounding belly-laugh, frequently at his own expense.

In telling of his "excursion into living" Mr. Brooke shuttles back and forth from his present adult adventure, a journey to Sicily, into the childhood associations which made Sicily a symbol of mystery and enchantment which he must one day pursue. For example, the story of Proserpina, told to him when he was a child and censored in terms of Anglican propriety, is the pattern out of which he designs his adult trip to Sicily. The travel sections of his story are vivid and sensitive to the spirit of the places described, from the unequaled beauty of Taormina to the strangely malevolent atmosphere of Syracuse.

This is the kind of book of which one can only say: read it and see.

FORTUNATA CALIRI

## SANCTITY AND SUCCESS IN MARRIAGE

Edited by the Rt. Rev. Msgr. Irving A. DeBlanc. Family Life Bureau, National Catholic Welfare Conference. 323p. \$2.50

It is rare indeed that edited works make uniformly excellent reading. More unusual still is permanent profit immediately derived from a national convention. *Sanctity and Success in Marriage*, which brings together the lectures

given at the 1956 Family Life Convention in Boston, is just such a triumph. Not only are most of the thirty chapters well written, but many are original contributions to our thinking on Christian marriage.

Some of the authors have envious reputations in the family-life field. Among them are Rev. Lucius F. Cervantes, S.J., and Carle C. Zimmerman, coauthors of that classic work, *Marriage and the Family*, Rev. John C. Knott of Hartford, Henry Sattler, C.S.S.R., of Boston, John L. Thomas, S.J., of St. Louis and John C. Ford, S.J., of Weston. Prominent lay scholars included are Profs. Alphonse Clemens of Catholic University, Alexander Schneiders of Fordham University and John Kane of Notre Dame.

The book is divided into five parts, the first two covering such subjects as sacramental grace in marriage and marital sanctity. Part three devotes ten chapters to the various roles of family members, beginning with the father and ending with the new-born child. The fourth part discusses in some detail what can be done to promote success in marriage among our lay people and in the parishes. One of the best parts of the book is the concluding section on family problems, wherein mixed marriages, alcoholism and causes of divorce receive scholarly treatment from top-notch men.

Most suitably the book is dedicated to Rev. Edgar Schmiedeler, O.S.B., who retired last year as director of the Family Life Bureau, NCWC after a quarter-century of service. Much of the harvesting now being done in this field is due to the efforts of this one man who for so long labored almost alone. Msgr. Irving A. DeBlanc, who edited the book and made the dedication, is to be congratulated on both counts.

GEORGE A. KELLY

## SOLDIERS AND SCHOLARS

By John W. Masland and Laurence I. Radway. Princeton U. 512p. \$7.50

If your taste runs to polished invective or to a flaying of the hidebound, skip this study of military education and national policy. However, if you believe that our constitutional provision for civil control of the military imposes upon each citizen the responsibility for understanding such problems, its careful study will reward you.

Messrs. Masland and Radway are professors of government at Dartmouth who devoted three years to research for this volume under a grant from the

Carnegie Foundation. In the process they interviewed hundreds of officers, visited and studied carefully the three service academies and war colleges (National War College, Industrial College of the Armed Forces, Armed Forces Staff College) and several intermediate schools devoted to the continuing education of career officers.

Their report describes the civil-military nature of an increasing number of billets filled by and foreseen for officers with 20 or more years of commissioned service. Then it analyzes progressively the steps currently undertaken by the armed services for educating officers to measure up to such responsibilities. In each section of the volume, and at the end, there is a sort of balance sheet to summarize strengths, weaknesses and continuing problems.

The authors conclude by recommending that the President appoint a special commission on the education of American military officers.

The book focuses attention on the necessarily conservative pattern imposed upon military leaders by the awesome responsibility they bear. Also implicit in it is recognition of a similar conservatism among responsible civilian educators.

Though they divided their space evenly among the many service institutions examined here, Masland and Radway are particularly concerned that undergraduate institutions shall afford senior officers of the future a sound educational foundation. Their careful analysis of the capacity of the undergraduate service academies to meet this challenge is particularly valuable. However, since civilian colleges must produce at least half of our future career officers, there is real need for continuing this study by examining both the willingness and the capacity of civilian colleges to meet such a challenge.

The authors have set a high standard for whoever examines the civilian side of this educational coin. And if the result evokes as much sincere self-evaluation as has the mere preparation of this volume, our country cannot help but benefit.

W. H. RUSSELL

#### A MAN AGAINST INSANITY

By Paul de Kruif. Harcourt, Brace. 238p. \$3.95

Author of *Microbe Hunters*, renowned translator of multisyllabic scientific terms into ordinary words, reporter of current events in the struggle against disease and biographer of famous physicians and researchers, Paul de Kruif

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Tobyhanna, Pa.**

has again touched the pulse of public interest in writing a book about mental illness. *A Man against Insanity* recounts the dramatic details of the introduction of new drugs for the treatment of the emotionally disturbed. It is also the true story of a doctor's desperate fight against adversity.

Doctor Jack Ferguson is a resident psychiatrist on the staff of the Traverse City Hospital in Michigan. He has been active in studying the effects of reserpine and ritalin on chronically ill patients. At present he is engaged in attempts to foster adequate care for the aged hospital population. With no intention of diminishing the value of his work, it must be said that it is not clear why he was selected as the leading figure of this book, in as much as his contributions differ little from those of hundreds of his colleagues. Perhaps the fact that he himself at one time suffered from drug addiction and recurrent paranoid states attracted the author to a theme which always makes a good story—man's conquest of himself.

The facts are presented in an interesting, very readable style, which, however, could be seriously misleading to the uninitiated. By implication, certain drugs and methods of treatment are devaluated, though many psychiatrists would consider them of more fundamental and practical importance than those praised by the author.

Moreover, Paul de Kruif seems to be suffering from a common, but fatal, misconception: that psychiatry is a field where everybody chooses sides between an organic and psychodynamic point of view. Undoubtedly the biochemist will contribute much to the understanding and treatment of emotional disorders, but "tender, loving care" will never substitute for intelligently planned and skilfully executed psychotherapy. **FREDERICK F. FLACH**

### **MY FORTY YEARS WITH FORD**

By Charles E. Sorensen, with Samuel T. Williamson. Norton. 345p. \$5

In the early fall of 1943, Charles E. Sorensen left Detroit and went to Florida, where he had a home at Miami Beach. Willow Run, the giant plant he had built in 19 months, was turning out big bombers ahead of schedule. He need have no worry that his retirement from the Ford Motor Company would interfere with the war effort.

On the other hand, the senility of Henry Ford had made Sorensen's life intolerable. The man who put America on wheels, who showed skeptical indus-

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trialists that a mass-production economy had to be also a mass-consumption economy, was living out the remaining years of a long life in a nightmarish world in which General Motors, the Du Ponts and Franklin Roosevelt were conspiring to seize the Ford Motor Company. Henry Ford was undermining the organization at which the whole world marveled:

The picture was clear: the team was breaking up. The Captain was a sick man, unable to call the plays. The line coaches were gone. Anyone who made a brilliant play was called out.

And so after forty years "Cast-Iron Charlie" Sorensen, the production genius of the Ford Company, decided to turn in his suit. He went to Florida. "House looks more wonderful than ever," he jotted in his diary on arriving at Miami Beach. He hoped he would find there "peace of mind."

With the collaboration of Samuel T. Williamson, Mr. Sorensen has written the story of his long, fruitful association with Henry Ford. It is a story full of triumphs—of the Model T, of the mov-



ing assembly line, of the five-dollar-day, of the building of River Rouge and Willow Run.

It is also the account, alas, of a great tragedy—the tragedy of Henry Ford's failure in his role of father, which, we read, may have hastened the death of his son, Edsel. For Mr. Sorensen, who knew Henry Ford "as well as any man alive or dead knew him," and who remained loyal to the boss to the end, this must have been a hard story to tell. Now that the job is done, he has the satisfaction of knowing that the telling of it has enriched the history of American industrialism.

For this is no Madison Avenue version of the history of the Ford Motor Company. It is the account of a plain-spoken man who sets down events and conversations as they happened, even when the narrative reflects small credit on some of the fabulous names of the auto industry. Nor is the frankness restricted to the dead—to Henry Ford, James Couzens, the Dodge brothers, John and Horace. Some of the observations in this book will make important living personages wince.

Referring, for instance, to the negotiations which led to supplemental unemployment benefits, Mr. Sorensen



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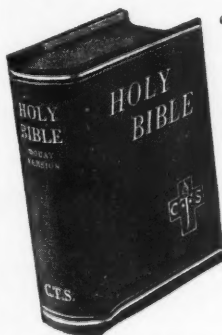
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### KEY TO ABBREVIATIONS:

LAS Liberal Arts and Sciences  
C Commerce  
D Dentistry  
E Engineering  
Ed Education  
FS Foreign Service  
G Graduate School  
IR Industrial Relations  
J Journalism

L Law  
M Medicine  
N Nursing  
P Pharmacy  
S Social Work  
Sc Science

Sp Speech  
Sy Seismology Station  
Officers Training Corps  
AROTC—Army  
NROTC—Navy  
AFROTC—Air Force

tartly remarks that "the automobile industry was virtually kicked" into it. To him the guaranteed annual wage is "a logical step along the path blazed by Henry Ford's five-dollar-day"—the path of good wages, low prices and high production. It "is an inevitable pattern for all major American industries," and he cannot understand the auto industry's reluctance to accept it. Incidentally, he is also unable to understand why guaranteed wages in the auto industry should require higher prices.

Mr. Sorensen has some critical words, too, for the current trend in Detroit toward expensive, high-powered autos. "Today's cars," he writes, "are more wasteful of power and fuel than any that have gone before. . . . For speed and power the American people are paying dearly, not only in safety but in unnecessarily inefficient operation and gas consumption."

Mr. Sorensen is not optimistic about the return of a \$1,000-car. Among other things, Detroit will not produce such a car until the 48 States stop taxing size and weight and tax horsepower instead, as governments regularly and wisely do abroad. But such a levy, he adds, "would be fought bitterly by oil companies and auto-dealers."

Perhaps *My Forty Years with Ford* is not, from a technical standpoint, a great book. There is too much annoying repetition, too much jumping back and forth, too little regard for chronological details. But it is a valuable book. Mr. Sorensen has filled in some big gaps in the Ford story. He has dissipated some myths. Most important of all, in writing without inhibitions he has revealed, unconsciously for the most part, a great deal about the character, the ideals and the motives of the rugged individualists who placed the stamp of mass production on American culture.

BENJAMIN L. MASSE

## THE WORD

*Hereupon the Jews answered him, We are right, surely, in saying that thou art a Samaritan, and art possessed? I am not possessed, Jesus answered; it is because I reverence my Father that you have no reverence for me (John 8:48-49; Gospel for Passion Sunday).*

How strange and shocking it seems to read again, in the living lines of the Gospel, the crude, venomous abuse that was heaped upon our beloved Saviour in His lifetime! *Thou art a Samaritan,*

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and art possessed! The first accusation is simple absurdity, is mere snarling and spitting; but the malevolent charge of diabolism arises out of pure hate and bottomless malice. Of the latter attack alone did Christ take notice.

Our present interest, however, lies not in this particular though deadly conflict between our Lord and His avowed enemies, but in the more general and sadly timeless rejection of the immense love which the Incarnate Word offers to all men. Like any loving heart, the Sacred Heart is wounded and affronted both by the open hostility of many in this world, and by the mean indifference of many more who have special reason to return love for this great and signal love.

Our question is, can this deplorable situation be in any way remedied? Can one who truly and deeply loves Christ do anything at all to atone for the offenses that are offered to this most loving Lord? Is it really possible to comfort the wounded Heart of Christ?

Perhaps it is not altogether easy to describe accurately this essential element in devotion to the Sacred Heart—the element of reparation—without suggesting overtones of sugary sentimentality. Even more troublesome, at least to the balanced individual whose predominant interior operation is reflective rather than affective, is the temporal problem. How can I now, at this late date, assuage the agony of Christ in Gethsemane on the night of the first Holy Thursday?

If, however, we first gently set aside all syrupy and lachrymose piety, and then firmly recall that time, as we know it, simply does not exist in the whole world of the supernatural, we may surely establish certain basic and really helpful laws and procedures in the important matter of reparation to the Sacred Heart.

The first principle of reparation is extraordinarily unsentimental and distinctly businesslike: *Quid pro quo: Something for something.* I try, in the timelessness and silvery optimism (hope, that is) of the supernatural world, to replace an old, evil deed with a new, good deed.

The wretched old evil may be anything under the sun or sad stars, it may glitter with the hard shamelessness of Satan and reek with the stench of hell itself. Most consoling of all, the evil deed need not even be mine. It may be anyone's; it may well be the wickedness of one whom I love. The new, good deed may be any good deed, but it will be mine, for I must both perform it and give it bearing and direction by

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## TELEVISION

Though television has not yet won the battle to make educational programs consistently interesting, there have recently been some impressive steps in that direction. Last month a network of 18 educational stations in many parts of the country began to receive a series of live programs offered by the National Broadcasting Company and the Educational Television and Radio Center at Ann Arbor, Mich.

The programs, to be shown in two 13-week series, include topics such as Geography, Mathematics, Government, Music and Literature. They are being transmitted in half-hour programs, Mondays through Fridays. Kinescope recordings are being shown in the New York area over Channel 4 on Saturdays at 1:30 P.M. and Sundays at 9:30 A.M.

Contributions for the series have come from NBC, which is paying be-

tween \$300,000 and \$500,000, and the Ann Arbor Center, which has donated \$300,000. The center operates on a \$6-million grant from the Ford Foundation.

Viewers who have watched the first few programs have expressed some reservations about them. The chief objection seems to be that, as in other educational TV efforts, there are many boring moments. Still, commendable attempts have been made to enliven the proceedings. In the first program dealing with literature, for example, three accomplished performers from the stage, television and the screen were employed to offer readings from Walter Edmonds' historical novel *Drums along the Mohawk*.

The readers, Julie Harris, Ed Begley and James Daly, were handicapped in varying degrees. Some of the material selected for them was neither interesting nor significant. Only the passages read by Mr. Begley seemed to come alive occasionally. The commentary, by Mr. Edmonds and Dr. Albert D. Van Nstrand of the English Department of Brown University, was not always stimulating. The idea behind the program, however, was admirable. A proper combination of education and showmanship is what this kind of presentation needs.

The first of the music programs was generally well received. Entitled "Highlights of Opera History," it was conducted by Dr. Paul Henry Lang, professor of musicology at Columbia University and music critic for the New York *Herald Tribune*. Its purpose was to provide the viewer with contrasting techniques in opera and drama. To do so, the program offered scenes from Shakespeare's *Othello* and Verdi's opera, *Otello*. The results were pleasing—visually, musically and intellectually.

Much of the effectiveness of this educational series will depend on the personality of those who serve as narrators. Unfortunately it is not easy to find educators who both have something worth while to say and are at ease before the cameras. The programs have the advantage, however, of being able to draw for ideas and techniques upon some of the best professional sources in the industry. The series should profit by experience. There is good reason to hope that it will mark the beginning of a brighter day for educational television.

Just about a year ago CBS and NBC announced that they were making elaborate plans for the use of electronic tape recorders. Up to now, these devices, which make it possible to "shoot" and reproduce in a matter of moments spot news events as well as rehearsed studio



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programs, have been used only on an experimental basis.

Recently, however, CBS revealed that it was going to use Ampex tape recorders for the benefit of West Coast viewers, who long have been at a disadvantage because of TV program schedules. The CBS program "Studio One," for instance, originating live in New York and 10 P. M. Mondays, was seen in the Far West at 7 P.M. By means of the tape recording it can now be seen on the West Coast at the more desirable hour of 9 P.M.

Other changes also are contemplated, and it is expected that major revisions in telecasting schedules, made possible by tape projection, will be announced with the arrival of Daylight Saving Time. In theory, the images provided by tape should be of the very same quality as live transmission. J. P. SHANLEY

## FILMS

REACH FOR THE SKY (*Rank Film Organization*) is a biography of Douglas Bader, the legless and almost legendary RAF hero of World War II. In England the film was the top box-office attraction of the year. Over here it is the first picture to be launched on the American market by a new distributing company set up by British film magnate J. Arthur Rank. Mr. Rank wishes to counteract what he believes to be a tendency to give short shrift to British films on this side of the ocean.

Fans of English movies will welcome this effort to secure their wider distribution. *Reach for the Sky*, however, though it is a very fine film, would appear to be handicapped for the mass American audience by unfamiliar subject matter and a lack of well-known names in the cast.

The only performer known at all in the United States is Kenneth More, hitherto notable as a light comedian (*Genevieve*, *Doctor in the House*), who plays Bader. Simply from the point of view of the role's mechanics, the actor's achievement is remarkable; in addition, the characterization is histrionically solid.

The picture's virtues can most readily be explained by comparison with a recent American film, *The Wings of Eagles*, to which it bears considerable superficial resemblance. Both are biographies of daredevil pilots who sustain crushing physical disabilities and then rise above them dauntlessly and against all medical precedent.

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But where the American film was an over-directed hodge-podge that pulled disconcertingly every which way, *Reach for the Sky* has been organized by scenarist-director Lewis Gilbert so that its contrasting moods and episodic structure fall gracefully into a unified whole. Most especially, Gilbert has succeeded in presenting some pretty grim material so that it is inspirational and not at all depressing. And most unexpectedly he has fashioned some genuinely hilarious moments out of the unsentimental, sometimes macabre banter of the physically handicapped. [L of D: A-I]

**LOST CONTINENT (Lopert)** is the color-and-CinemaScope product of an expedition to Indonesia by Count Leonardo Bonzi, who was responsible for that extraordinary South-American travelogue *Green Magic*. Bonzi's sights and insights into the native customs and rituals include a rare glimpse of the interior of a Buddhist convent, the propitiation of a volcano god, a festival of the rice harvest and a courtship and wedding Borneo style. (This last provides the material used in the offensive and quite misleading advertising campaign.) The picture does not have the unity or the depth of its distinguished predecessor, but its photography has a beauty and vibrancy that have won it prizes at two European film festivals. [L of D: A-II]

**THE RED BALLOON (Lopert)**, a three-reel color film being shown in conjunction with *The Lost Continent*, also boasts a festival award. It is an unpretentious and highly original fantasy directed and photographed by Albert Lamorisse. It features his small son, Pascal, as a boy who is followed everywhere by a red balloon which obeys him but no one else. What precisely the film's creator intended the balloon to symbolize, I don't know; but it furnishes an eminently satisfying object for almost anyone's wishful thinking. [L of D: A-I]

**PARIS DOES STRANGE THINGS (Warner)**, in addition to being a title, provides a possible explanation for what happened to oftentimes-distinguished director Jean Renoir and an international cast headed by Ingrid Bergman, Mel Ferrer and Jean Marais. The sad fact is that they became variously involved with a prettily colored *fin-de-siècle* French farce which was intended to be slightly naughty and as light as a soufflé, and turned out instead to have the consistency of suet pudding. [L of D: B]

MOIRA WALSH

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